

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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CONTENTS.

| | | | |
|--|----|---------------------------------------|----|
| Notes by the Way | 40 | Decease of Rev. H. B. Hawels | 55 |
| Was the Queen a Spiritualist? | 50 | 'The Contemporary Review' | 56 |
| Telepathic Communications | 51 | Occultists' Defence League | 56 |
| A Catholic's Advice to Inquiring | 51 | The Unseen Realm | 57 |
| Catholics | 51 | What do we mean by the 'Soul'? | 57 |
| The New Century | 52 | 'Atlantis' | 58 |
| Poetry: Dreaming and Waking | 52 | Poetry: The Passing of Victoria | 58 |
| Old Age—and After | 53 | Is a New Commentary Wanted? | 58 |
| Vampires and Angels | 54 | Phrenologists and Palmists | 59 |
| Decease of Alaric A. Watts | 55 | Dematerialisation | 59 |

NOTES BY THE WAY.

'The Prasnottara' is an organ of the Indian Section of the Theosophical Society, and is published at Benares. The latest number to hand gives full particulars of a five days' Convention lately held at Benares. This number also contains illuminating little Papers on the Bhagavat Gita ('Arjuna's Despondency' and 'Caste Confusion'), and 'Emotions.' In this last we find a painful passage, illustrating how we appear to our Eastern friends:—

A remark was made which struck me, in the book called 'The Soul of a People.' The writer of that book made the remark that the normal attitude of the mind of a Burman towards the weak is that of compassion, while that of the mind of an European is contempt. And that is true. If you make a kind of generalisation of Eastern races, you will find in them a distinct tendency to meet weakness with kindness; whereas you find that when you are dealing with a European nation, specially with the Teutonic races, such as the English or German, a man of these races, seeing in anyone who comes near him, weakness, distrust, or fear as to how he is going to be met, is apt to give the immediate answer of contempt, which is very apt to break forth further into violence. This grows naturally out of the development of individualism, which needs for its full growth a certain isolation. That attitude of isolation expresses itself in tyranny.

That is sufficiently humiliating—for us, but we fear it has truth in it, as Mr. Fielding most touchingly shows in the delicious book referred to, 'The soul of a people.'

Pursuing this analysis of the emotions, the writer, in a somewhat winsome manner (suggesting the lover rather than the philosopher), takes us to the very soul of sympathy, and finds it in the identification of the self with the sufferer:—

When we have developed this sense of tenderness, it passes on into a kind of identification of others with ourselves, and, by virtue of meeting them in this tender spirit, we are able to enter into their view of life, and associate ourselves with their feelings. No help that is given from outside goes very far. Now the help that is valuable and that lifts a man, is the help that is given from inside, where we identify ourselves with the man and join ourselves with him in order to lift him. We enter into him in order to raise him.

In order to do that, the development of the feeling of intense sympathy is absolutely necessary, and that is why it is laid down in the conditions of discipleship that an aspirant should respond to every cry of pain, and then feel the pain which he tries to help.

How simple all that is! how obvious! how undeniable! But, alas! how uncommon!

'The Psychic Digest and Occult Review of Reviews' (Columbus, Ohio, U.S., 'The Suggester and Thinker' Publishing Co.), is a good idea. It professes to give 'A digest of the opinions and thoughts of the best thinkers and writers on Psychological and Occult subjects, gathered from the world over.' It is a large profession and needs a good

deal of living up to. We are not sure whether we have seen the following elsewhere:—

EVIL OMEN.—A French paper gives a curious statement of the gift of an ancient Hindoo statuette, by Gustave Le Bon to Sadi Carnot, some time before his election to the presidency of France. He obtained it as a gift from a Hindoo prince, who desired to rid himself of the idol, because it was shown to have been the occasion of the elevation of the person into whose possession it came to a royal position, but at the same time indicated that the person thus honoured would be killed. The donor was reigning, but feared the dagger. The person who had received the idol gave it to Sadi Carnot, while Minister of Finance, with the story or legend attached, and warned him not to accept it, for he feared its mournful mystery. But Carnot accepted the image with pleasure. He was unexpectedly elected President in the next Congress.

After her death, in Madame Carnot's will was found an earnest request not to keep the Hindoo idol. Afterwards, as is well known, her husband was assassinated.

Every now and then we have to face plain facts which seem to suggest the impossibility of Spiritualists and Theosophists walking together and keeping step. The following is from the latest number to hand of Col. Olcott's Magazine, 'The Theosophist':—

A correspondent from Simla (K.C.M.) writes as follows:—

Florence Marryat, in her book entitled 'There is no Death,' narrates certain facts in the chapter headed 'My Spirit Child,' which seem to clash with the theosophical teachings. The author mentions that her child was only ten days old when it died, and yet the child grew up into a girl of seventeen, entirely cured of the bodily deformity with which she was born and buried. The child was also expected to grow up into womanhood in the same spirit land, although no great further change in personal appearance was expected after she had passed her nineteenth year.

In the first place, how could the child which had not attained an age when she could know anyone retain a very affectionate remembrance of her mother? Secondly, how could she be a denizen of the Kama Loka for a considerable period, when her lower principles were not developed during her short sojourn on this earth? Thirdly, how could her astral form change and develop and also heal in the Kama Loka, just as if the form was a material one? And lastly, if the perfection of an astral form implies that it would look like one who has not passed his or her teens, why should there be other astral forms in the spirit land which have the appearance of old men and women?

The author does not give any explanation, and has on purpose refrained from advancing any theory on the subject. She simply narrates facts she had witnessed.

Can any light be thrown on the subject from the theosophical point of view?

ED. NOTE.—Our correspondent puts the case as clearly and sensibly as it could have been treated. The whole theory expounded by Florence Marryat, and held to by many Spiritualists, as to the post-mortem growth of baby spirits and their relations to living friends, seems to us sheer nonsense.

We do not vouch for everything Florence Marryat saw or wrote: but if it is held by Theosophists that belief in the development of infant spirits on the other side, and in 'their relations to living friends,' is 'sheer nonsense,' we want to 'sheer off.'

Towards the close of the last Drawing Room meeting, two or three friends asked when the proposed questions and answers would come on. The reply we overheard was that

questions and answers had been going on all the evening. We know one member of the Alliance who tried to answer at least a dozen. But, seriously, we very much doubt whether anything could be better than the perfect freedom of these pleasant gatherings. We never knew people who seemed to be better, if as well, able to look after themselves and make themselves at home. This is as it should be. But our friends may rely upon it that if ever the need arose, a lovely programme would be found in reserve.

'How to live for ever,' by Harry Gaze (California: Oakland: 'Physical Immortality' Office), is a serious attempt to prove the possibility of 'living for ever in a physical body' here. We can only wonder, both at the notion and the desire. But every earnest-minded thinker or speculator ought to be heard.

From Mr. Wellby, publisher, we have received three works:—(1) 'Notes on the margins: being suggestions of thought of Enquiry:' five essays by Clifford Harrison (cheaper edition); a series of quaint and subtle, though not over deep, papers on 'An enquiry into Mysticism,' 'The illusion of Realism,' 'The lines of coincidence,' 'Arrest or advance?' and 'The lost riches of the world:' (2) 'INFERENCES FROM HAUNTED HOUSES AND HAUNTED MEN,' a not ill-informed but slightly incoherent book dominated by the theory that gangs of hypnotists are at the bottom of 'hauntings': and (3) a translation, by Mary Brodrick, of the very ancient story entitled, 'THE LIFE AND CONFESSION OF ASENATH THE DAUGHTER OF PENTEPHRES OF HELIOPOLIS,' narrating how the all-beautiful Joseph (the Joseph of the Book of Genesis) took her to wife.'

For many years we have never declined to buy a copy of 'The War Cry' when it came across our path. Strange to say, we have never done so without finding something choice in it, and have sometimes been astonished at its variety, glow, pathos and beauty. We lately bought the number for January 5th, and find half a dozen things we would like to quote:—'Songs of the soul,' 'A trumpet call for women workers,' 'Every-day Religion' (a valuable Paper on the training and treatment of children), 'A little red song book,' 'Threescore and ten,' 'His plan and mine.' We quote this last, not because we like it best, but because we think it will go home to many who need its simple message. It is by Jennie E. Gates:—

I shaped a plan of my life—
A beautiful, fair design;
A smooth, a rose-strewn way, and rife
With pleasures for heart of mine.

God shaped a plan—and, lo!
The heaviest burdens I found;
And the way He would have me go
Was over hard, stony ground.

With fretful, complaining soul,
With reluctant steps I trod;
Slighting the love which would control
And lead me to see my God.

Overcome and fainting at length,
In my thorn-hedged, stony way,
Prostrate I reached for a hand of strength,
In darkness began to pray.

'Mid pangs of shameful defeat,
'Father, no longer my will,'
Was all my lips could repeat;
But my heart grew calm and still.

I looked for my burden—and, lo!
It quivered with life—and I found
It had shaped into wings; and so
I was borne above stony ground.

'Father, Thy will and mine are one!'
This, this was the song of my soul;
He answered, 'My will in thee is done;
In Me thou art perfectly whole.'

Kegan Paul and Co. publish, in England, the extremely beautiful version of the old Greek fable or fairy tale of Eros and Psyche, retold after Apuleius by Paul Carus, and prepared by 'The Open Court Publishing Company,' Chicago. Dr. Carus contrives to suggest certain profound and beautiful truths which may be found in or read into this lovely old-world story; but, when the best is made of it, it is full of impossibilities and incongruities. But the joy of the book is its exquisite illustrations by Paul Thumann.

Edward Everett Hale is one of the breeziest teachers of America,—all charity, freedom and brotherly love. He has written much, in story, sermon and poetry, but never anything more pithy and more wholesome than this;—a prophecy for the new century:—

A mightier church shall come, whose covenant word
Shall be the deed of love. Not 'credo' then—
'Amo' shall be the password through its gates.
Man shall not ask his brother any more
'Believest thou?' but 'Lovest thou?' and all
Shall answer at God's altar, 'Lord, I love.'
For Hope may anchor, Faith may stir; but Love,
Great Love, alone is captain of the soul.

WAS THE QUEEN A SPIRITUALIST?

A friend recently gave me an extract from an article entitled 'The Queen at Windsor' which appeared in the 'Lady's Realm' last year (in August, I believe), in which the writer claimed that Her Majesty, our late beloved Queen, was a Spiritualist. The words used were as follows:—

'She is a devout believer in spirit-communion and has derived the greatest comfort throughout her widowhood from it. She has been conscious of the supporting presence of her beloved husband in many critical periods of her life, and immediately after her bereavement she found her only comfort in the belief that her husband's spirit was close beside her—for he had promised that it should be so.'

While I should like to believe that this assertion is true, I feel that it would hardly be wise to attach much importance to the statements of a magazine article, and, in common with many of your readers, I should be glad to know (if it is now permissible for those who are acquainted with the facts to make them public) whether the Queen did actually enjoy communion with her spirit friends through mediums or through her own psychic gifts.

LOYAL SUBJECT.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St James's Hall, Piccadilly, on Friday evening, February 15th when

MR. J. W. BOULDING

Will give an Address on

'SPIRITUALISM—A TRUTH TO LIVE BY.'

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

The report of Mr. Herbert Burrows' recent address on 'Spiritualism and Theosophy' is unavoidably held over for another issue.

THE RESURRECTION BODY.

I have read an article in 'LIGHT' on materialisation, in which the writer expressed the opinion (so I understand it) that Jesus Christ after the crucifixion appeared in a materialised form. If this is true, what had become of his physical body?

Being in search of truth, I should be glad to have this more fully explained through your valuable paper. Strange to say, this same question was put to me the day after I had read your article. Of course, I was unable to answer it.

A SEEKER AFTER TRUTH.

TELEPATHIC COMMUNICATIONS.

We subjoin two interesting narratives of telepathic communications: the first is translated from 'Annales des Sciences Psychiques':—

'I was in Paris in 1896-1898. A friend, in whose career I had taken great interest, and who had often asked my advice, had returned to America about six months before me, but this absence only increased the mental sympathy between us. It seemed as if at this great distance there existed what the French call "transmission des émotions," for I could feel his distresses.

'On Sunday, November 7th, 1897, this feeling became so strong that I thought of sending him a telegram as a consolation, for if it was well with him I always was conscious of a similar condition in myself. I wrote the message, and rang for the servant to take it; but, as it was Sunday, she told me that the office was closed at that hour. This delay annoyed me greatly, and I went to a friend to ask her advice (her testimony is added to this article). I then began to recall the numerous telepathic communications which had involuntarily occurred, and which in our correspondence we had attributed to chance. I said to myself that I would send him a telepathic message, and I prayed that his mother and sister (whom I knew to be in the spirit world) might go to him and comfort him, asking myself why, if the spirit of a living being can send these impressions, the souls of the dead should not have the same power.

'About ten days later, the ordinary interval which elapses between the arrivals of the American mail, I received a letter from this gentleman, dated and stamped November 8th, 1897, from which I copy the following passage:—

"It was only last night" (the night of the 7th, that on which I offered the prayer), "whilst I was praying, that I saw, approaching above my head, golden circles which enlarged and floated further and further away until I could see them no more, and it seemed to me that I heard the call: 'Mother! Mother! Sister Minnie!' Then the circles approached nearer and near until they touched my ear. Oh! how beautiful they were! how they inspired me with feelings of goodness and beauty! And I remembered that it was on just that day, seventeen years ago, that Minnie died. Then they vanished and I fell asleep under the protection of God."

'My correspondent added that although the fact seemed to him very strange he was sure that his mind was as clear as crystal, that he had been in the house all the evening, and had only been reading the newspapers.

'This time it seemed to me that there was more than coincidence, but I do not pretend to find an explanation; I simply relate the things as they happened, and as I observed them. They may be interpreted by telepathy between the living, or by the spirit hypothesis, or even by the Marconi system of wireless telegraphy.—Signed, Rose Maynard David (now Clarence de Vaux-Royer).'

To this narrative is added the testimony of the friend to the fact that on November 7th, Mdme. David had mentioned to her her desire to send the telegram, and the subject of her prayer.

The following is copied from the 'Sentinella delle Alpi' of September 12th last:—

'Our correspondent from Vale Stura relates a sad fatality which occurred on the evening of August 31st. A youth named Vesco Stefano rose from a bed of sickness and threw himself into a torrent, from which, shortly afterwards, his dead body was recovered. Now, we have heard from a reliable source a curious coincidence. That same evening a cousin of Vesco's, in San Remo, was fishing, when he suddenly heard a splash in the water, and immediately his thoughts flew to young Stefano, and a sad presentiment seized him, so strongly that he left off fishing and returned to his home, where he imparted to his family his fears about his cousin.

'Naturally, no one paid serious attention to his remarks, but what was their surprise when the following morning they received a telegram announcing that the poor Stefano had committed suicide that very evening! The telegram did

not mention the time of the suicide, but the cousin could tell precisely at what hour he had heard the splash, and it was afterwards ascertained that the suicide took place at that very time. Shortly afterwards I received the following letter from Professor Giacinto Vespasiano, of San Remo, whom I had requested to make inquiries into the facts of the case:—

"Owing to my absence from San Remo I have been unable to attend to your request sooner. I have made inquiries in regard to the case of telepathy which occurred to the cousin of the deceased Vesco. This cousin is a certain Santo Guiseppe, a tailor in San Remo, living in the Piazza Cisterna, son of Giovanni, a hatter, and husband of the sister of the deceased youth. He affirms that the story related in the paper was absolutely true. He was intent on fishing, when three times he felt someone pass behind him, and then heard a splash. It was at the very hour of the suicide of Vesco. He was seized with fright, and he went towards some other fishermen who were not far off, and shortly afterwards returned home to tell his story.

"This is the real truth, which is witnessed by the Prefect, by Santo Guiseppe, and by the undersigned and his friend, Antonio Scarella. The last two were on the inquest with Santo Guiseppe."—G. VESPASIANO.

A CATHOLIC'S ADVICE TO INQUIRING CATHOLICS.

A writer who signs himself 'Saturninus' contributes to 'L'Initiation' (edited by 'Papus') an article which is entitled: 'Remarques d'un Catholique sur l'Esprit Julia.' The gist of it is as follows: About the middle of last November, the writer was discussing with an occultist the phenomena exhibited by the medium Madame Lay-Fouvielle (30, Place Saint Georges, Paris). The occultist stated that he had seen the spirit who communicated through this medium, that she had materialised and conversed with him, and that she appeared as a child called 'Julia.' 'Saturninus' replied that Catholics regarded her as a bad spirit, pretending to be one of the blessed. To this the rejoinder was made that judging by the numerous occasions on which 'Julia' had manifested during several years, in the opinion of the occultist she could not be a bad spirit.

A few days after this 'Saturninus' went himself to Madame Lay-Fouvielle. Of her he says that he had been told that she was religious and gave the poor much of the money she received from her clients, and that many people had been saved from vice or deterred from suicide by 'Julia.' His first impression of her, he says, was favourable. She refused to give him in writing information concerning her own life as not of sufficient interest, but said that for eleven years, at Toulouse and in Paris, she had been under the guidance of this spirit who incarnated in her. The spirit has many times declared that it is among us on a mission.

Whilst 'Saturninus' was with the medium raps were heard, and Madame Lay-Fouvielle talked to the spirit concerning someone whom 'Julia' was trying to reclaim from a wrong situation. The medium read quietly a written prayer, and then she went into trance; the writer after this conversed with 'Julia,' with the result that he formed the following provisional opinion: 'This spirit declares that she has volunteered to be among those who return on a mission to the earth to withdraw us from materialism, and that for eleven years she has gently and patiently applied herself to this work. As the results obtained are excellent (it remains to be seen whether they are durable and when the mission will end), I will imitate the prebendary who advised Catholics to consult a spirit (whom he esteemed to be a demon), because the spirit gave such good advice, and I will say to the very few Catholics who have the courage to read 'L'Initiation': "Take the trouble to complete the inquiry which I have made too rapidly."

THE evolution of religion is one of the marvels of the latter half of the nineteenth century. There is everywhere a breaking away from forms and a getting closer to the substance of things unseen. The spirit is ever the same, because it is truth and it is God, who is good, who is love. The reach of thought governed by changed environment is ever toward the spirit and away from the letter.—'Light of Truth.'

THE NEW CENTURY.

(FROM A SERMON BY THE REV. H. K. HASLAM, RECTOR OF OLD, NORTHAMPTONSHIRE.)

When we begin to think for ourselves, as I suppose we may come to do during the new century, and understand a great deal more than has generally been understood about many things, there is just one prediction which I will venture to make, because it is perfectly certain to be verified. Amid all the discoveries and inventions that are sure to be made, especially in the direction of electricity and magnetism and other almost unknown kindred forces, vague hints of which are even now before us, there are two great facts which will be the most prominent in our minds, as they have been in the minds of the few thinkers of the past: those two facts are God and Man—the various and endless questions relating to them, the boundless tract of undiscovered country surrounding each of them.

Mere physical science, as such, has had its day: it is the science of the mind and of the soul, with all their strange phenomena, that is henceforth going to occupy our attention. The philosopher of the future is going to penetrate beneath the surface and the husk into the reality and the heart of things. A new spiritual science, which has been gradually dawning upon mankind for the last fifty years, has at length come to stop, and will absorb all that is brightest and greatest in this twentieth century, and be as a star of hope to the world; so that in generations to come 'the people who sat in darkness will see a great light.'

And as it has been in the past, so in the future, the highest subject of human thought will be religion, in some form: though he would be a rash man who undertook to say what the religion of the new century will come to be like. We may be sure, in the first place, that it will include larger ideas of God. Some of us are familiar enough with the great changes that have been going on in this direction during twenty years, but a hundred years hence they will be far greater. We are coming round, more and more, to the true Christian conception of love as the essential nature of God, and so the supreme fact in the universe, which overrules and conquers all other facts. We do not now, therefore, limit the thought of God's mercy to this time-world; we know that it is an eternal quality, an everlasting relationship, which is not broken by our sins and shortcomings in this temporary scene of trial. The old notion of a hell of endless torment has vanished from all thoughtful minds, and is now rarely heard of. We believe that we may always trust in God's mercy, which, as the psalmist saw even in his day, 'endureth for ever.' And so the gospel of eternal hope now reigns, in place of that former mis-named gospel which promised everlasting despair to the large majority of the human race.

That is one of the paths by which we shall emerge from former darkness, and gain a better conception of God. In the second place this century will usher in truer and nobler conceptions of man. The spirit of love and brotherhood and peace has yet to control our relations with one another, and to unite us more closely in the bonds of good will and friendship. As men come to understand more of this truth of truths, that God is love and love is God, it is not too much to expect, perhaps, that in the future they will no longer be so rash as to sacrifice this supreme possession of the soul for any minor advantage; but that, on the contrary, they will be ready to sell all that they have in order to secure this one pearl of great price, which will endure for ever to enrich our lives, when for us the ages cease to roll.

And there is another aspect in which this century will shed new light upon man's nature. The prophet who with clear vision can look down the coming years sees that one great source of darkness which has obscured our earthly life will be more and more removed. We shall no longer be afraid of death. As we understand our own nature better we shall know that it is but the necessary change that carries us onwards to further heights of progress. And we shall no longer view with regret each passing year, for it is bringing us one step nearer to a state where time and death can disturb us no more. We shall know that the age and decay of the body are but preparing the way for the triumph and

freedom of the spirit; and so the people that sat in darkness shall see a great light, the greatest light of all, that shines brighter and brighter unto the perfect day beyond the grave, that glorious Epiphany of the human soul that speaks of immortality and endless hope.

Lastly, how should this new century affect ourselves as individuals? What is our right attitude towards this flight of time? Firm on the Rock of Ages we shall stand secure, unshaken, calm. 'Join thyself to the Eternal, and thou shalt be eternal.' As we realise our own eternity, linked to God, the changes of time can trouble us but little. The more we know ourselves, and the more we trust in Him, even a thousand years in our sight tend to become as yesterday and a mere watch in the night.

It is, no doubt, for all of us an unusually solemn moment, when we are brought face to face, not only with a new year, but with a new century, for the first and the last time in our lives. In the thought of a century, with all its tremendous issues yet unknown, even a year seems small. We are here at its beginning, we shall none of us be here at its close. Before another century has dawned we shall be—where? By the side of that vast forever, even the century fades to nothingness. But if we are brave and true, though we should seem to be advancing into the abyss of night, it is a night, let us remember, which is followed by the everlasting light of day, where the hosts of loved ones gone before stand waiting to guide and welcome each faithful pilgrim to the Eternal Home, and where the unchanging love of God shines and endures for ever beyond the ages, and beyond the shores of time.

Thither, with rushing wings, this new century is bearing each one of us. God grant us so to live the remainder of our years that in time's last hour that beautiful prediction may be fulfilled for us, 'The people that walked in darkness have seen a great light.'

DREAMING AND WAKING.

1.

This life is only dreaming,
And through its misty veil
We dimly grasp the meaning
Of man's pathetic tale.

We are dreaming through the darkness
Till the Light of Morning breaks.

2.

And till the veil is lifted
We wander and we weep,
Our shrouded Vision drifting,
Still deeper into Sleep.

We are dreaming through the Darkness
Till the Light of Morning breaks.

3.

One day 'twill be revealèd
Why God obscures our sight;
Then Morn, no more concealèd,
Will guide us into Light.

We shall dream no more in Darkness
When the Light of Morning breaks.

4.

For then more perfect Vision
Will pierce the Soul's dark night,
And bring a blest transition
From Darkness into Light.

We shall dream no more in Darkness
When the Light of Morning breaks.

M. B.

COLONEL OLCOTT'S CURES.

I remember reading, a good while ago, that Colonel Olcott wrought a good many cures. I think it was at the time that he travelled about India, lecturing in favour of Buddhism as compared with Christianity. I should be much obliged if any of your readers could refer me to a book containing a reliable account of those cures; if possible, some other book than a magazine.

C. J. T.

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OLD AGE—AND AFTER.

What a sweeping change is coming over the thought of society with regard to old age! The horror of it is fading like a melting cloud. The nightmare of fear is giving way to reason and knowledge, and man is beginning to smile with contentment instead of sighing and bemoaning the 'Winter of Life.'

But it is pitiable, even now, to see how some people fear old age. To think of a caged bird sighing because it is to be released from its imprisonment, would be just as foolish; but the effect of erroneous teaching has shrouded the world with incessant unnecessary sorrow.

One would almost imagine that rational thought was dead when people look at facts with such distorted vision. Why weep because the summer of life is approaching? Why sigh because the Harvest Festival is near? Why tremble when a bright and more glorious world is to be given us to inhabit and explore?

People regard too indifferently the law of consequence, and are afraid to meet its penalties, because they remember lost opportunities, and feel there is a price to be paid for action. The payment has been put off, time after time, and the long accumulated account has not yet been settled; and if there is a law of justice, they fear to meet it. It is this which creates their bogeys, and the dread of dire uncertainty.

But let us look at a brighter side of the question, and see how old age affects a ripened Spiritualist. He does not fear bogeys, because he has none. He does not dread death, because he knows it is a resurrection. The physical changes which take place from day to day give much food for thought; and he begins to feel a profound pity for his feeble body, and learns to respect it because it has done its work so well and is now ready to respond to every call, to the best of its capacity. His own weakness enlarges his sympathies: he knows thereby more of human charity, and he pities where he had blamed. He can sigh because of others' sorrows, and shed a silent tear for those who suffer.

The problems of life are better understood as he sees chaos resolving itself into harmony. As time beats with its regular pulsations he perceives that there is no haste in life's unfoldments. The very weed, the simple shrub, the little flower, the luscious fruit, the world itself, and even the universe, hasten not. There is no need for hurry seeing that there is an eternity for life, in which to accomplish all its purposes.

As the physical form becomes more feeble, it calls for rest; and he takes fitful sleep: but while he sleeps, he is preparing himself for the change which is about to take place, because his soul wanders into the inner-world, and he becomes more or less acquainted with the conditions of life into which he is about to enter. He is continually passing backwards and forwards, like a restless dove, and soon he finds that the link is severed; and he is free.

Is he in a strange world now? Oh no! It is not altogether strange to him, because he has visited many of its scenes before; and during these visits he has formed acquaintances whom he never knew on earth. Consequently he has learned much of the new conditions of life: but he has very much yet to see and learn as his capacities unfold. Therefore he is prepared for his new state, because his nature has unfolded like a simple flower. As the perfume of a rose was wafted in balmy breezes, so did his spirit wander while he was yet a denizen of earth.

To illustrate more fully the simple change called death, I will give a recent experience, which shows its similitude to a migration from one country to another. It is as simple as journeying in a railway-carriage from London to any other town, and sleeping all the way till you get to your destination, and then waking up. You may believe you are still in London, but as you look around you gradually perceive that your journey has been accomplished. You were not aware of the transition till it had taken place; therefore there was no fatigue. You did not realise that you had travelled till you awoke and saw that you were in a different locality.

Disease causes pain; grief and sorrow originate anguish; but neither may be necessary for either a temporary or permanent visit to the spirit world. Many take their sorrows with them and suffer accordingly.

It is here where Spiritualism comes and opens wide the door of communication between the 'two worlds.' The individual can see and investigate for himself, and learn to discern between the false and real. As truth unfolds, error fades; and when he is ready to depart, he is more or less a purified spirit.

Gold and lands do not bear him down, because he knows the worthlessness of material dross. He clings not to the pleasures of the world, though he can enter into them for the time being, and gather from them many valuable lessons and warnings. He knows the danger of clinging to anything material, for, while he looks, it changes.

The forms he loved so well must fade, and it is only the 'soul of things' which survives. If he fixes his love on anything but soul or spirit, woe betide that love! He has bowed to a fading shadow, and there is no real response to his earnest, aching heart. Well may we shed a tear of sympathy for such a soul, and look forward for its awakening.

Feeling extremely exhausted one night, and being compelled to lay aside my self-imposed task, I retired languidly to rest, thinking on the dissolution of the body—the change called death. And I thought thus:—

When winter's snow mantles the earth with whitened beauty, and cold frost benumbs vegetation to sleep; when March winds snap worn-out branches from the trees, and showers wash away the snow, while sunbeams dissipate the frost; when the leaves come forth with renewed freshness, and blossoms beautify the scene and scent the air;—Is it death?

When caterpillars hide in silent nooks and convert themselves into chrysalises, coming forth as beautiful moths or butterflies;—Is it death?

When a man's tottering footsteps lead his worn-out body to the grave, and he leaves the casket behind, waking up a glorified spirit;—Is it death? The term seemed to me altogether inadequate to express the meaning of the change.

I fell into a calm sleep—the sleep of a worn-out, weary soul. When I became conscious I found I was in another bed in a strange room. At first I scarcely noticed the change although I was very wide awake, and my mind was remarkably clear; while lying by my side was another male—a young man who was perfectly nude.

I thought: 'Well, this is the most perfect materialisation I have ever seen.' He was symmetrical in every limb, and I lifted his face to see if I knew him, and said: 'I have not seen you before; you are somewhat like T.'

He replied: 'Yes.' He appeared to be about twenty-three, and said he was 'thirty-four' and 'passed over when quite young.'

While we were conversing, four elderly-looking gentlemen came into the room. They walked in through the doorway one after another, and each saluted me very cordially, shaking my hand warmly. I thought they were also materialised spirits, and I said: 'I do not know you, but I suppose you have seen me before.' One of them, who seemed somewhat agitated, replied: 'Yes; we will now go to another country.'

My young companion, who was still lying by my side, then commenced to magnetise me. I submitted freely, feeling every confidence in my friends, and was willing they should take my spirit wherever they chose. I thought of Italy at the time, but I awoke in my own room, feeling no ill effects from the magnetisation. I then perceived that instead of my friends coming to me, I had practically gone to them, and they, in their kindness, had brought me safely back to earth.

If I had not come back I should have been a liberated spirit, though some would have called the migration DEATH.

F. D. S.

TO CORRESPONDENTS.

Communications from 'E. K. B.,' 'J. E. C.,' 'Jas. R.,' 'D.,' and others, shall have attention in due course.

'O. S.'—We have not allowed the subject to be mooted in 'LIGHT' because we do not think its pages the proper place for controversies of a political character.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, FEBRUARY 2nd, 1901.

Light,

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

VAMPIRES AND ANGELS.

A short time before the day for holding our last delightful Drawing Room Meeting, a friend was asked whether she proposed to attend. The reply was a startling one:—'No, thank you: I avoid all such meetings, as I desire to keep myself free from the influence of the vampires attracted by such assemblies.' We attempted to get further information, but failed, though the view our friend took appeared to be a strongly held one. But the grim reply set us thinking, especially as we found that a few other thoughtful persons shared to some extent this view.

What we do not quite understand is, whether the vampires specially attend *our* meetings; and, if so, why they do so. Perhaps it shows their good sense, and it may be a sign of grace: or perhaps the poor things are honestly hungry for such good influences and strengthening magnetisms as we are able to contribute. Of course, 'vampire' is an ugly word, and it may be hard upon the unseen people who perhaps only want comforting and spiritually feeding: and, truly, if we can do them good and be conscious of no harm to ourselves, it seems churlish to object. So that, after all, but for the ugly word, the view taken by our friend, even if well founded, need not be so very disturbing. We certainly felt no injurious influence at our meeting, and everyone seemed perfectly happy and at ease.

But we will try to be honestly serious, and turn to the other supposition, that *all* gatherings are subject to vampire influences. If so, and if such influences are inevitably deleterious, an obviously serious inference follows. We must avoid the concert hall, the political or even the philanthropic meeting, the theatre, and even the Church. Is that reasonable or tolerable? Might not the remedy be more dangerous than the bite? Can it be soberly contended that social intercourse is dangerous, or can we ascertain when the danger begins? Jesus said that where-soever two or three are gathered together, there he would be. Did he mean that if twenty or thirty gathered together there would be vampires instead? Is the danger cumulative as the numbers increase?

Again: would there be safety in the streets? Are we to conclude that more vampires would gather in the pretty room in St. James's Hall than in Piccadilly which it overlooks? Our own impression is that if one wanted to escape vampires it would be much better to come inside. Is there, for instance, any reason whatever for supposing that vam-

pires like to come in out of the wet? or that they prefer the company of nice-minded and kind-hearted people, gathered together for pure social enjoyment and for the giving of pleasure to friends, to the company usually found in the streets? If there is no reason for concluding that the percentage of vampire attendances is larger in the drawing-room overlooking Piccadilly than in Piccadilly itself, what about other streets? Is it possible to distinguish between, say, Piccadilly and Bond-street, or Bond-street and Holborn, or Holborn and Old Kent-road? If not, how is our friend to escape from vampires? But, as to this, we may ask again, whether it is reasonable or tolerable that any view concerning vampires should shut us out of the streets?

But what guarantee have we that the avoiding of meetings and escaping from the streets would help us here? Nay, is it not arguable that solitude, which is so apt to lead to brooding, may be indeed out of the pan into the fire? The unsocial habit of mind, the self-regarding instinct, the cowardly desertion of one's kind, the playing for safety, has often turned out to be a half-way house to insanity; while, on the other hand, the going out of one's self and the rejoicing in the life of the world, even in its struggles and its cares, have been veritable saviours to many a drifting soul. No: there is no safety in solitude: rather, 'that way madness lies.'

But what are the angels about all this time? The honest truth is that we know, absolutely know, very little about life beyond the veil; and much of our knowledge is only inference;—legitimate inference probably, but still only inference: and much of it, even so, is only symbol. But there are two assurances upon which we may very safely build: the one is that it is a sane universe; and the other, that we may reasonably leave the unseen people to look after one another—and us. We may add a third assurance, which, however, carries us beyond the present field of inquiry;—that all things subsist in a just and pitiful God.

Now a sane universe presupposes the reign of law and order, the ultimate triumph of justice and fitness, and the superiority of good over evil. But that at once suggests the question we just asked: What are the angels doing when the vampires are about? It would not be a sane universe, and God would be neither just nor pitiful, if only evil beings could reach us, or if evil beings were left unrestrained, or if evil beings were strongest. If, then, the good as well as the evil can approach, it seems to follow that it is wisest on our part to go on our way serenely, and leave the unseen people to do their own policing. Why should we worry? What good would it do? It can only be difficult for us to play detective. It may be impossible to form a proper moral estimate of those who approach us from beyond the veil: and it may be better for us to run risks in perfect simplicity of spirit than to take upon ourselves a burden and a dread which, after all, may draw too largely upon the imagination, and even do an injustice to the unseen people whom it is so exceedingly difficult to test. How much better to go steadily on in faith, doing our duty, shrinking from nothing that is only inferentially evil, or overcoming evil with good! How much better to hold fast by the blessed faith that purity and love in ourselves will arm us against all evil, and to trust in the just and pitiful God and the angels to regulate their world and take care of us! 'The pure in heart,' said Christ, 'shall see God,' and see Him here on earth, and see Him everywhere, and

So dear to heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt,
And, in clear dream and solemn vision,
Tell her of things that no gross ear can hear.

ALARIC ALFRED WATTS.

DECEASED JANUARY 22ND, 1901, AGED SEVENTY-FIVE YEARS.

Among those who went out with the late Reign was one specially deserving respectful memory and mention in 'LIGHT.' Mr. Alaric Watts, who for many years occupied a responsible official position at Somerset House, was a Spiritualist of very long standing. In this relation he will always be remembered in association with his wife—the gifted daughter of William Howitt—'one of the brightest and gentlest spirits that our cause has ever enlisted in its service,' to quote from an eloquent tribute to her memory by Stainton Moses in 'LIGHT' of August 2nd, 1884. Rarely, indeed, have two souls been fused in such intimate community of mystical interests and faculty. Both were poets—in Alaric Watts the gift was hereditary—and their joint production, 'Aurora, a Medley of Verse,' contains many gems of beautiful theosophic symbolism.* For both authors had been sympathetic students of the old mystical literature, the influence of Jacob Boehme and Swedenborg being especially apparent in their poetry. On one principle in particular Mr. Watts constantly insisted—the indispensable alliance of Imagination with Reason for the vital apprehension of truth in any order, and the necessity of distinguishing this higher sense of the word from that in which it signifies only the fictitious fancy. To the neglect of this distinction, and the consequent discredit of Imagination as alien to thought, he attributed much of the difficulty of the modern mind in conceiving the reality of the unseen. His remarks on the Imagination as a verifying faculty ('in a word, Insight') in an address on the Difficulties of Spiritualism, delivered to the London Spiritualist Alliance at the end of 1884, are of very particular value.

Alaric Alfred Watts sprang from a Midland family of respectable antiquity and interesting traditions. He published a biography of his father, Alaric Alexander Watts, whose merit as a poet was attested by distinguished contemporary judges. This book,† in two volumes, written with the good taste, geniality, and humour characteristic of the author, and introducing us to much of the literary and journalistic life of the first half of the late century, may be read with entertainment and sympathy.

The Quaker strain, which enters perceptibly into the serious culture of the English race, and has a peculiar affinity with mystical tendencies, was derived by Mr. Watts from his mother. It blended harmoniously with his own nature, which united some of the best traits of the old school with the easier and more fluid familiarity of present social intercourse.

His relation to Modern 'Spiritualism' must be appreciated through the fact that he was a Theosophist—in the old and Christian sense of the word—first, and that he welcomed empirical evidence, not as a revelation, but as a natural consequence of what he had never doubted. For the same reason he was able to understand, better than many, the conditions and limitations under which such evidence could be accepted. Thus he was critical from an *à priori* conception of agencies which are deceptive, and of conditions which demonstrate the irrationality of extravagant or arbitrary expectations. Accordingly, after undergoing the severe shock and deep affliction of the unexpected death of his wife, he found consolation rather in his own intuitive convictions and principles of thought than in communications purporting to come from her. Happy are they who need no sign. Of one thing, however, he was always certain: the futility of attempts to explain away all empirical evidence of the transcendental world by psychological hypotheses.

Mr. Watts joined the London Spiritualist Alliance at the time of its inauguration by Mr. Stainton Moses, in 1884, and when it was incorporated, in 1896, he was appointed by the Articles of Association a Member of the Council and

one of its Vice-presidents, positions which he maintained to the time of his decease—though of recent years, owing to increasing infirmities, he was seen but rarely at the Alliance meetings. He leaves a memory dear to a large circle of private friends, and to some of a more intimate association, who believe that his essential presence with them is not lost.

The mortal remains were cremated at Woking, on Monday last, the 28th ult., the ceremony being attended by members of the family and by many friends. Somerset House was represented by Sir Frederic Robinson, K.C.B., Deputy Chairman of Inland Revenue; Mr. T. N. Crafer, secretary, and Mr. A. H. Browne, assistant-secretary, Inland Revenue. Among others present were Mr. T. Douglas Murray, Mr. Churton Collins, Mr. T. B. Harbottle, Mr. H. Withall (a member of the Council of the London Spiritualist Alliance), and Mr. C. C. Massey.

DECEASE OF THE REV. H. R. HAWEIS.

The Rev. H. R. Haweis, whose name is familiar to our readers as that of a firm and fearless defender of Spiritualism, passed away suddenly on Tuesday last at the age of sixty-three. While by his decease the Church of England has lost one of its hardest workers, Spiritualism in London has lost a staunch friend.

On Monday he was up early in the morning busy in his study. About five minutes to nine he sent his man out to buy some envelopes. On the latter's return he discovered Mr. Haweis lying in an unconscious state on the floor. The last audible word that he was heard to murmur was typical of the man, 'Collapsed.'

It was a fitting epitaph to a life of constant literary labour. He never recovered consciousness again, and passed away quietly and peacefully at one o'clock on Tuesday afternoon.

Crippled from childhood and consequently of far from robust constitution, it is surprising that he not only survived his childhood, but for so many years lived a life of untiring mental and physical activity. Son of a Canon of Winchester, he was educated at Cambridge, and before taking Holy Orders he had opportunities in the course of foreign travel of witnessing the most stirring scenes of the War of Independence in Italy, thus cultivating very friendly relations with Garibaldi. One of his most cherished possessions was a collection of letters that had passed between himself and Garibaldi, 'the Arm' of Italy's struggle for freedom.

After an apprenticeship, as curate of two East End parishes and St. James's the Less, Westminster, he was appointed to the incumbency, in the gift of the Crown, of St. James's, Marylebone, where only last Sunday he preached a pathetic discourse on the topic of the moment. He married a daughter of Mr. Joy, the artist. Mrs. Haweis died three years ago.

For years Mr. Haweis was one of the most fashionable and popular preachers. In 1877, during the restoration of his church, he succeeded on ten consecutive Sunday mornings in filling to, literally, overflowing the great St. James's Hall. For several years afterwards his congregation at St. James's was remarkable for the large number of young men of the well-to-do class who regularly attended his services. His methods as regards both service and sermon were remarkably unconventional, and he was once called seriously to account for his frank expressions of very Broad Church opinions from his pulpit. He preached as a rule by theme rather than by text. Music was one of his favourite subjects at his evening services, and on occasions his organist illustrated his discourse; sometimes he himself did so on the violin.

Whatever Mr. Haweis preached or wrote about, he impressed his hearers or readers with his earnestness, with his desire to make life better, happier, more beautiful, above all to improve the lot of the working and workless poor. Doubtless, it was with this end in view that he strove to popularise religion by making his services and sermons attractive to those who might otherwise not have been induced to enter a place of worship.

* 'Aurora' was republished, with additions, and a preface which is itself a valuable, concise exposition of the principle of 'Correspondence,' by Kegan Paul and Co., in 1884.

† 'Alaric Watts, a Narrative of his Life.' Bentley, 1884.

'THE CONTEMPORARY REVIEW.'

SHAMANISM.

The 'Contemporary,' for January, contains an interesting article on 'Shamanism,' a form of religion still prevalent in parts of Northern Asia and Europe among the Mongolians. The priest of this religion is called the Shaman. This office is many-sided; he is physician and prophet and spirit-wrestler as well as priest. In some districts the office is hereditary; in the north of Siberia, however, it is not so, but the Shaman holds it by virtue of endowments which seem to be equivalent to mediumship. He is healer, clairvoyant, and able to foretell the future. He believes himself possessed by a powerful spirit through whom alone he can 'shamanise,' i.e., cure the sick and expel evil spirits. In order to become thus possessed he goes through a severe crisis, passing into trance or ecstasy; thus he enters the higher world, and becomes capable of 'seeing what others do not' and of foretelling events. This crisis is accompanied by feelings of deep anguish and trembling. The writer of the article (J. Stadling) was told by a Shaman: 'It is a hard thing to shamanise.'

The Mongolians distinguish between good Shamans (those who are really gifted) and bad Shamans (charlatans). The good Shamans seem to be really helpers of the people and to be impressed with a sense of their mission.

'THE SUFFERING GOD.'

In the same number there is another interesting article on a quite different subject, called: 'The Suffering God.' It deals suggestively with the problem of suffering, and also touches upon the related, yet *distinct*, problem of moral evil. It is a noteworthy indication of the trend of thought that we find this subject so constantly brought forward in current reviews. There is evidently a growing consciousness in the minds of men of the importance of the issues involved in those problems, and a deepening interest in them.

The writer boldly claims 'the inclusion of human in Divine experience.' Man, he says, cannot get out of his experience; therefore, if despite his limitation he can know God at all, it must be because through actual human experience he is in communion with the Divine. His capacity for suffering must be a part of that image in which he is created, must be related to some capacity in God of which it is the limited and finite reflection.

The basis of such a conception is not belief in an anthropomorphic God, but in theomorphic man: the two ideas being at opposite poles of thought. The logical outcome of anthropomorphism is exemplified in Greek and Roman mythology and in the avatars of the gods as related in Eastern legends. Man has repeatedly thought that the Deity was 'such an one as himself' at his worst, and exhibited his vilest vices. Belief in a theomorphic Humanity, on the other hand, involves the recognition that when man is nearest to the attainment of perfect manhood, when he is at his highest and completest manifestation, he is then a true (though, of course, a still inadequate) reflection and manifestation of God. If we accept this theomorphic basis and believe, in common with the world's greatest thinkers of all time, that Humanity is a mirror of the Invisible God, we are bound to consider the import of the obvious fact that the capacity for suffering in an individual increases in proportion to his spiritual development; that whilst proneness to moral defect becomes less and less, sensitiveness to suffering becomes more and more as he progresses into the attainment of the human ideal. Whereas a sensual man suffers chiefly physically, a God-like man finds manifold other causes of suffering, causes which do not affect the former at all. For sympathy and a quickened moral sense open many fresh avenues for the experience of suffering, and suffering of a far more delicate and acute form than physical pain. An ideal, completely developed man in a world like this could not but be a man of sorrows. The opposite is also true of course; the more highly developed nature has a much finer capacity for joy, and many sources of joy are accessible to him which are closed to a grosser nature. What condition must be the result of a perfect blend of these capacities for joy and suffering in an infinite and complete

Nature is beyond our present power of apprehension: there is a 'peace which passeth *understanding*,' even though finite beings may participate in it by virtue of their relation to the Infinite.

This very suggestive line of thought leads to deductions of profound and intimate importance for all who believe that the apparent contradiction between the Ideal and what we call the Actual, is the result only of our imperfect vision, and that the clearer our vision becomes of the Ideal the more reconciled we shall grow to our experience of the Actual.

The bold theomorphism of this article is some help to the attainment of this clearer vision. 'We need not shrink from recognising in the Divine a capacity for suffering,' says the writer, 'since without this capacity God would be subject to a limitation which man transcends. In a very real sense the creature would have sounded depths unknown to the Creator.'

'STUDENT.'

OCCULTISTS' DEFENCE LEAGUE.

As palmists, psychologists, &c., are simply terrorised by the recent action of the authorities, permit me to reassure them; as, in view of the appeals pending against recent convictions, I am confident that the present bigotry and ignorance of magistrates and police will receive an effective check when all the League's pending appeals are heard, and I venture to prophesy that, before the year is out, the profession will enjoy a degree of freedom from interference such as they have never hitherto possessed. All that I want is the support of all respectable and discreet members of the profession, and that they shall use the League's copyright notice to consultants, and, above all, be in a position to prove in court that the notice was read over to, or by, the consultant previous to initialling or signing it. Give me these conditions, and I will take the members' case to the House of Lords if need be.

The vital necessity of drawing the consultant's full attention to all notices displayed was illustrated at Manchester recently, when one of our members was convicted, although displaying two notices on the walls of her consulting room, which were ineffective in the magistrate's view, because the police agents had not had their attention drawn to them, nor were they read over to them; and in a second case, even where the League's notice had been initialled by all three prosecuting witnesses, two of them swore that the room being rather dark they took them to be blank sheets of paper, and a third, although acknowledging that she saw printed matter, said she did not read it as she was told the initialling of the notice was merely a matter of form. 'None are so blind as those who won't see,' and the magistrate was simple enough to accept these foolish stories and convict the defendants, so that the necessity of insisting upon each consultant reading the notice through, and of being able to swear that it was so read over, is painfully apparent. Similar evasions by police witnesses having occurred frequently before, it is advisable both to insist upon the consultant reading it over, and for the practitioner also to read it over to him or her. Let this be done, and members may accept all consultants, and receive with especial delight any money offered them by police hirelings.

We have both law and justice on our side, and we shall not much longer be denied either.

Kindly permit me, at the same time, to inform our members and others desiring to enrol, or who in any way sympathise with this movement, that meetings for local organisation will be held at the rooms of Miss Hanson, Newcastle Chambers, Beast Market-hill, Nottingham, at 3 o'clock next Monday afternoon, February 4th; at the rooms of Mrs. E. Frost, 22, Constitution-hill, Leicester, at 3 o'clock on Tuesday afternoon, February 5th; and at the house of Mr. W. Hardy, 175, Pond-street, Sheffield, at 7 o'clock on Thursday evening, February 7th, and also to say that similar meetings are being arranged to be held in every district in London.

J. DODSON,

Hon. Solicitor and General Secretary

Stainland,
Near Halifax.

THE JUNIOR SPIRITUALISTS' CLUB.—The Cinderella of this club, announced for January 23rd, was abandoned, owing to the death of the Queen. All purchasers of tickets can have their money returned, either from the friends from whom they bought tickets, or from the Hon. Secretary, Miss Florence Morse, 26, Osnaburgh-street, London, N.W.

THE UNSEEN REALM.

FROM 'THE SPIRITUAL SIGNIFICANCE.' BY LILIAN WHITING.

This world of the Unseen is pressing upon us from every side. We are companioned by invisible friends. They speak to us, and we are learning how to distinguish their words. We receive a vast and an increasing amount of impressions, and the degree to which we receive these impressions is determined entirely by our own degree of development. The infant is unconscious of whatever intelligence or genius may be about him. The child becomes more susceptible to impression, and recognises in increasing degree, as he develops, the wisdom, the love, that enfolds his life. This analogy holds true in man's perception of the Unseen world by which he is surrounded, and from which he receives aid and suggestion and perpetual guidance.

'In order that men may be induced to labour diligently to effect their own purification, to repress their evil tendencies and to vanquish their worldly passions, they must see the advantages which such a line of action will secure to them in the future life,' wrote M. Léon Hippolite-Rivail. 'In order that they may be able to identify themselves with that future life, to concentrate their aspirations upon it, and to prefer it to the life of the earth, they must not only believe in its existence, but must also understand it. They must be able to contemplate it under an aspect which shall be in harmony with their reason and their common-sense, with their innate desire of happiness, and with their highest idea of the greatness, goodness, and justice of God.'

Psychic science discovers the Unseen realm, and makes progress in a knowledge of its laws as the science of astronomy progresses and enlarges its grasp of truth. The faith inculcated by Jesus establishes the certainty of the Unseen world to all who believe, but psychic science explores and demonstrates it, and proceeds increasingly to find out and formulate the laws that govern it. The common remark among people who have never given one minute's study or research in this direction, that, 'If communication between the Seen and the Unseen is true, then why does not so-and-so come to me?' is about as wise as to say, 'If the X-ray is a fact, why can't I see through my hand as I hold it up to the light?' or, 'If Saturn has four moons and two rings, why do not I see them?' A person who has never given an intelligent thought to the literature of psychic research, who has never read or studied spiritual laws, will assert his wonder that in case there is truth in the spiritual philosophy he should not himself have known and experienced it! The study of the higher mathematics, including astronomy and the calculations of tides and eclipses; the study of electricity with all its marvellous developments; or of chemistry, in the absolutely new world it reveals—all these are by comparison simple to the vast, the complicated, the wonderful study of the relation existing between the physical and the ethereal worlds. The average status of real knowledge concerning this is hardly more than was the average knowledge of astronomy in the fifteenth century. Even experience and observation of the phenomena involved in the various 'manifestations' of intercommunication offer but a slight contribution to any intelligently comprehensive view of the subject. The generally prevailing vagueness of idea concerning our own immediate future is extraordinary; for life is one and indivisible. The event of death works no miraculous change of transformation. Man does not 'become a spirit' by the process of dying, which is a mere chemical change; he becomes more and more a spiritual being, day by day, and year by year, as he develops his higher qualities, as he lives in the spirit, which is to live in justice and truth and generosity and love; to live in intellectual development and increasing sympathy and goodwill to all humanity. He becomes less and less a spirit in proportion as he lives the life of the senses, and finds his interests and enjoyments on the sensual and the lower rather than on the spiritual and the higher plane.

CORRECTION.—In last week's 'LIGHT' it was stated that Mr. F. W. H. Myers had left 'a son and two daughters.' This was a misprint. It should have been 'two sons and a daughter.'

WHAT DO WE MEAN BY THE 'SOUL'?

BY GEORGE HAZEL.

'Thoughts are things,' says Ella Wheeler Wilcox in a letter quoted in 'LIGHT,' of January 5th. Mrs. Wilcox, of course, borrowed the phrase from Prentice Mulford, who made it well known. Mulford wrote an essay to prove that thoughts are things. The phrase caught the popular fancy, and Mulford printed it as a footnote on every page of his subsequent books. If you repeat a statement persistently, systematically, and tersely over a considerable period, an imposing portion of the public will come to believe it. Mulford believed that 'thoughts are things' and he propagated an interesting philosophy with this idea as a basis. Of course he never proved that 'thoughts are things,' but the saying became so familiar that many persons thought it must be true.

At the London Spiritualist Alliance meeting on January 5th, Mr. J. J. Morse's control 'Tien' declared emphatically that thoughts are *not* things. But 'Tien' did not prove his point any more than Mulford proved his. The dispute stands where it did. It would perhaps be just as much, possibly more, to the point if we agreed to say that thought is a mode of motion. This might be a less popular expression, but popularity does not prove much.

It is not wiser for Spiritualists to be dogmatic than it is for other people. And it does not help matters to use words loosely. There is a good deal of vagueness in much that is written and spoken about Spiritualism. It confuses inquirers. Students of science may be puzzled by the problems before them, but they have at least the assistance of terms which men have endeavoured to make exact. An electrician may not know what a 'volt' is, but all electricians know what is *meant* when they speak of a 'volt.' They never think it may perchance be an 'ampère' or a 'watt.' But a student of Spiritualism must be puzzled by the various meanings which are attached to some of its great words.

Suppose the inquirer wishes to know what Spiritualists mean when they speak of the 'soul.' A dozen teachers will give him a dozen answers.

Recently a communication purporting to come from a spirit of 'advanced degree' said: 'The soul is form and doth the body make.' What does that mean?

Monseigneur Elie Méric declares: 'The soul is the form of the body . . . the direct and immediate form of the body.' What does that mean? Is the soul the body, or the form of the body; or is the form of the soul like the form of the body?

Our inquirer, pursuing his quest, would presently encounter a teacher—say at the Society of Spiritists—who would explain that the soul is the spiritual body. Elsewhere he will be informed that the soul is 'the living principle in man,' 'the divine in man,' 'the eternal truth implanted in man,' 'the soul is moral force.'

Going further he will learn that 'the soul is the Ego,' or, as another writer puts it, 'your soul is yourself.' By and by he will come to know Emerson's idea of the soul—if he did not start with it. And then, taking up 'LIGHT' of January 5th, he will read an article which speaks of 'the process of the creation of man as a living soul.' And he will uncover a great many more explanations, or opinions, about the soul if he looks in the proper places for them. Doubtless he will wonder if Spiritualists believe that the purpose of language is to conceal thought.

Some spirits teach—'Tien' is one of them—that in the next life a spirit progresses until a condition is reached wherein the form is no longer recognisable; it is 'sensed rather than seen' by its associate spirits. 'Tien' alluded to this on January 5th. Then, according to one school—or more—the spirit arrives at a state when it becomes divested of 'form,' that is to say of 'soul.' If this is so why should we ascribe so much importance to the soul?

If the soul is the body, or the form of the body, or the spiritual counterpart of the physical body, why should we speak of the 'beautiful souls' of deformed persons?

If 'the soul is the divine within you,' and 'doth the body make,' how comes it that so many beautiful bodies contain

evil-doers? And why is it that so many ugly-looking fellow creatures possess noble characters?

There is another school from which the inquirer will seek enlightenment. It will tell him that 'the *spirit* is the spiritual body, the counterpart of the fleshly tabernacle,' and that the '*soul* is the conscious entity which dwells within the spirit.'

Then the inquirer will probably fit a form of words to his own necessity, and we shall have another definition. He may never know in this life, and we have seen that the spirits are not certain in their spheres, what the soul *is*, but our inquirer will be within his rights if he asks Spiritualists to agree upon a meaning. What then is meant when we speak of the 'soul'?

'ATLANTIS.'

In 'Atlantis—The Book of the Angels,'* we have a striking picture of the earth and its inhabitants prior to the Flood. To quote from the preface, it is an attempt to fill in 'one of the many blanks in the earlier chapters of Genesis.' It gives, in narrative form, what purports to be an authentic account of the destruction of the fabled continent of Atlantis. This account, we may at once say, is of supernatural origin. It is an interpretation of an angelic record—the earth life experiences of a certain archangel, by name Asia, who was commanded by God to warn the early Adamites of the doom awaiting them unless they cleansed their lives and returned to the faith of their fathers. The mission was a failure, as the archangel became enamoured of Azta, Queen of Atlantis, and such was his infatuation that he sought rather to save his mistress than to admonish the Atlantians. Noah and his family, particularly Ham, figure in the story. But the central figures are Asia and Azta. The growth of their love, the fearsome and fascinated queen, the perplexities and self-questionings of the archangel, culminating in a fatal compromise, whereby he permits himself to indulge his passion in the belief that by so doing he is acquiring earthly knowledge useful in his mission—all this is skilfully set forth and dramatically told. That the Atlantians were not behind us moderns in vanity and luxury is to be inferred from the mention (p. 96) of the insertion of gems in the teeth, and the abuse of smoking-herbs!

The narrative concludes with the Flood. The cities and peoples of Atlantis are destroyed, and the continent itself is submerged fathoms deep, forming the bed of a great ocean.

Scattered through the work are numerous illustrations by the author, and the appendix contains much interesting information concerning the legend of Atlantis.

A. B.

THE PASSING OF VICTORIA.

'And their works do follow them.'—REV. xiv. 13.

Her Earth's work ended,
She hath but passed on to a Higher Sphere,
As far transcending this in Joy and Light,
As the meridian sun the sablest night;
Where—as the Spirits tell to those that list—
We further and complete what here begun.
Progress—our passport,—leads us on and on,
To Worlds of ever-widening excellence.
Freed from Mortality, which warps the Spirit-life,
We *there* shall know, we *there* shall see
What *here* seems one with Mystery.
Whilst Earth's last Sleep doth bar the gates of Time,
It opens wide the Infinite!
Oh! Joy sublime!
To live Earth's Life prolonged,
Our noblest aims and prayers realised!
Since a just retribution bids us know
We stand, or fall, as we have lived below;
So let our mortal life a fitting prelude be
To its harmonious sequence—IMMORTALITY.

EDITH MOTT.

* 'Atlantis—The Book of the Angels.' By D. Bridgman-Metchim. Published by Swan Sonnenschein and Co.

IS A NEW COMMENTARY WANTED?

In speaking of the wonderful spiritistic phenomena mentioned in the books of the Bible, Mr. Gerald Massey, commenting upon the attitude of Protestants with regard to them, says:—

'But so little have these things been apprehended as realities by the Protestant mind, that it may fairly be doubted whether there is one person amongst those who are about to revise our translation of the Bible fitted to deal with the language in which these spiritualistic facts are expressed. They need to be studied and underlined by a personal experience of the phenomena before they can be equivalently worded.'

One cannot but be struck with the truth conveyed in this passage. To say that the average Protestant is densely ignorant as to the mode in which the supernormal manifestations recorded in the Scriptures were carried out, is to assert a truism familiar enough to Spiritualists and others who have made a study of occult things. If the learned men who spent so much honest labour, and exercised such loving care, over the revision of the Bible, had had in their possession the key so much appreciated by Spiritualists, we should have had a Bible rendered into English, worthier the effort and time spent upon it. But, if this remark applies to the revisers, it applies in an equal manner to commentators and critics. We read explanations which are *not* truly explanatory. We find Biblical phenomena so commented upon that they are actually twisted out of all semblance to the facts as they occurred.

Unfortunately, this state of things will be likely to last until our 'spiritual pastors and masters' and 'those in authority' can tear away the scales which prevent them from looking at truth full in the face.

The above remark is not intended to convey the idea that men are to be satisfied to wait until the clergy and the ministers of the denominations are prepared to adopt a different course; far from it. Truth is not the exclusive possession of any one church or religious body; it is freely given to all who seek it in a humble, reverent, and inquiring spirit. It remains with those who possess it in a marked manner to show it to their less favoured brethren, and that ungrudgingly.

The legitimate outcome of what has been said results in the birth of an important question. Has not the time arrived when learned men and women, knowing the facts of Spiritualism, might with advantage prepare a commentary on the Bible as a whole, or perhaps a part, say the New Testament only? Such a work would help greatly to bring within the mental grasp of thousands facts which at present are but ill-understood.

As Spiritualists, we must surely see that the Bible contains a veritable mine of wealth, intensely interesting and valuable; wealth which has scarcely yet been brought to the surface.

Isolated passages of the Scriptures have, it is true, been exploited, and with advantage, for much light has been thrown upon them; but, if we could obtain a complete work—having the merits of a text-book without the almost inevitable dryness of one—benefits would accrue which would be much appreciated.

No Spiritualist can afford lightly to throw aside the Bible records, for, apart altogether from the loss which he himself would sustain in many ways, he would stand little or no chance of impressing upon his orthodox brethren—who take the Scriptures solely as their guide—the fundamental truths in which he rejoices.

It seems possible that a commentary might be arranged which would deal exclusively with the various phases of supernormal power, without necessarily touching upon other subjects.

This suggestion is put forward in the hope that it may elicit expressions of opinion from the readers of 'LIGHT'; for it is a matter which appears to the writer to merit consideration.

Bridlington.

ALFRED DIXON LORD.

TRANSITION.—Mr. Warren Thompson passed to the higher life on January 22nd, at Penge-road, South Norwood, at the mature age of eighty-six years and five weeks. He was conscious to the end, and passed away peacefully.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Dr. Haeckel.

SIR,—It pleased me to read an article on Dr. Haeckel's new book, 'The Riddle of the Universe,' in 'LIGHT' of January 19th. Although I have not seen the work, enough of its tendency is given to show us how important Spiritualism is as an antidote to the teachings of the school to which Huxley, Haeckel, Spencer, &c., belong.

In a leading article of the same issue of 'LIGHT' I also read: 'Our Spiritualism is an inquiry, not a cult; we are students, not devotees.' Just so. But what are Spiritualists doing towards an 'inquiry'? And what are they doing to make of it a 'cult'? To the first question I see no positive answer. As to the second, I read of much that is very positive in the direction of cult and religious and ethical talk of no originality, no novelty, even in putting old truths in new shape.

Until Spiritualists grasp the situation that phenomena form the foundation of their faith, or conviction, no headway can be made in combating the Haeckels and Huxleys. They are splendid in their own work, and have built a terribly strong wall of opposition to our inquiry. 'The People' believe in Huxley. I have lately read through those most charming and instructive volumes, 'The Life and Letters of Huxley,' and my admiration of his bold fight for truth has not disqualified me from seeing that our *facts*, if we prove them up to the hilt, again and again repeated until general acknowledgment of their existence is admitted, would have turned even the great agnostic into a larger man. His dislike of teleology was so intense because he assumed the non-existence of spirit. It coloured his philosophy and contracted his horizon of knowledge.

If the younger members of our inquiring societies would work more at the foundations and spend less time on new and fancy plans and elevations, it would be well; and we of an older generation might pass on satisfied at witnessing an important addition to the structure which we helped to begin.

J. F. C.

Dematerialisation.

SIR,—No Spiritualist, I think, could read Mr. A. G. Young's letter, reporting the inference drawn by Mr. Tuttle from the disappearance of 'Katie King's' body, combined with the non-disappearance of a wisp of hair previously cut from it, without feeling the importance of the question raised in it.

The truth is that Sir W. Crookes' competence as an investigator, and the exactness in detail with which his experiments in our field were pursued and recorded, have given to his testimony an authority and influence almost unique; and we can therefore ill afford to let it be needlessly disparaged in the slightest degree.

Mr. Tuttle's inference, however, rests on a pure assumption, namely, that a lock of hair cut off a living body by the spirit animating it, is, and must needs be, for all future time, subject to the same laws and forces as the rest of the body.

But this assumption is surely baseless; for we really know nothing, or next to nothing, of the nature and working of the laws and forces in question; and we therefore have no right to draw any certain inference—either positive or negative, least of all an inference on which to build others—as to their effects.

Per contra, we do know that, in cases of this kind, the animating spirits seem to exercise the power of dealing much as they will with matter, making it either appear or disappear, at pleasure; and further, unhampered by limitations of space or time.

If the truth of the above be admitted, why should not any given spirit, *e.g.*, 'Katie King,' if she wished to leave a keepsake with one of her earthly friends, cut off from her head a lock of her material hair—hair at the moment as truly 'material' as yours, Mr. Editor, or mine—and then, an hour or two later, when, by a *fiat* of dematerialisation, she withdrew visibility from the rest of her body, refrain from extending the force of that *fiat* to the keepsake lock of her hair? And, observe, hair is not in itself of a very perishable nature. Such an arrangement would, after all, be nothing but the inverse of what happens whenever a limb is amputated. In that case the branch perishes while the trunk survives. Here, *per contra*, it is the trunk which disappears, and the twig which survives. That is all the difference!

Are there any established facts inconsistent with this hypothesis?

Until such are adduced, I for one shall retain my firm faith in Crookes and his experiments.

LOGIC.

Phrenologists and Palmists.

SIR,—Would it not be well for Spiritualists to adopt some concerted line of action with regard to the prosecution of exponents of phrenology and palmistry, since, if there be any truth in these things, they are certainly embraced in the study of psychology?

The word 'qualified' is purposely omitted before 'exponents,' because if the law is to step in between those who seek to procure, and those who undertake to provide, where shall we have to begin? Do we invariably get a good return for our investments? Does the M.P. always carry out his promises to his electors? Does the lawyer never land us in fresh strife? The doctor never mis-interpret our symptoms? The clergy never fail to *really* minister? No! the arm of the law cannot be invoked in our defence against incapables, and incapacity cannot be inexcusable in one direction only. People do not continue to consult phrenologists and palmists who are found wanting, and may safely be trusted to look after themselves in such matters. One of the victims of our belated 'Vagrant Act' arraigned before Mr. Bros at Clerkenwell Police Court, on Friday, the 18th inst., was a Mr. Charles Harper, a phrenologist, and presumably a qualified phrenologist, as he held certificates for 'phrenology and accessory sciences.' Mr. Bros, of course, has to administer the law as he finds it, and can only be censured for such gratuitous condemnation of a subject he probably knows nothing about, as he sees fit to indulge in. Ignorance often makes a speaker bold.

On the other hand, Mr. Harper has the hearty support and encouragement of no less distinguished a student than Dr. Alfred Russel Wallace, who, in his interesting work 'The Wonderful Century,' reproaches his age in a long chapter for 'The Neglect of Phrenology.' Then as to the palmists; why are some taken and others left? 'Cheiro' has not been molested so far, and why? Is it because he is a man of good birth, breeding, and education, and would know how to defend himself, and the art in which he honestly believes; or is it because he has been consulted by hundreds of the *élite* of London, has their autographs and letters in abundance, besides a book containing photographs of their palms, including those of gentlemen of high distinction on the Bench? Perhaps Mr. Bros can tell us why?

But now, the practice of phrenology and palmistry being declared illegal, and Spiritualists being a law-abiding people, is there no way in which they can help to keep the law? If a palmist in his business breaks the law, then the person who induces him to do so is an accessory to the crime. At many fashionable entertainments, and at nearly all bazaars for churches and charities, the palmist's tent is a lucrative source of revenue. Cannot we Spiritualists endeavour to bring about the prosecution of the clergyman or titled lady who incites to an illegal act, instead of awaiting the prosecution of the unfortunate palmists? Surely they are more sinned against than sinning. Spiritualists are everywhere, and can acquaint themselves with what is going on in their own neighbourhoods, and information could easily be forwarded to headquarters.

Are there no lawyers among us who, for love of truth and justice, would help in this direction, provided it be practicable?

BIDSTON.

Palmistry Persecutions.

SIR,—It is difficult to suppress sympathy for the mediæval bigotry of our magistracy in raking up obsolete laws for the conviction of harmless palmists, laws created in dark days to enable the burning of witches. This feeling, however, changes to contempt for the discreditable part taken by the police in trapping their victims.

While courageously vigilant against the 'Stellas' and 'Zuleikas,' they are judiciously blind to the aristocratic Merlins who trade in the same occult crimes for money at fancy fairs and West-End parties, under the cloak of charities. Would it not be worth the consideration of the defendants' counsel to turn the tables on the police persecutors and prosecute them as accessories before the fact, in having induced the crimes by sending their crimps to encourage them?

Though not a palmist myself, I, if compelled by law as a magistrate to punish the palmist, would mete out the same punishment to the inducing accessory.

KENDAL COGHILL.

The Queen's Promotion.

SIR,—I have been greatly interested in Spiritualism for many years, and had a wonderful sitting with the American medium, Mrs. Lydia Manks, on Thursday, January 17th, when she predicted the passing away of our beloved Queen on Tuesday, the 22nd, between the hours of five and seven o'clock—a prediction which was exactly fulfilled. I think it only just to Mrs. Manks's wonderful mediumship to publish the fact.

ROBERT DUNN.

Mesmerism and Hypnotism.

SIR,—Your paper came into my hands by accident the other day, and after reading it I felt that perhaps some of your readers could explain the following :—

My profession—that of a practical civil and mechanical engineer—is the most unlikely of any to produce a tendency to psychical thought; nevertheless I know that I possess abnormal ‘animal magnetism’ and something else which I am unable to define. Nearly everyone with whom I have anything like an intimate acquaintance has at one time or another remarked that my eyes, when fixed upon them, make them ‘feel quite creepy’; while many (three this week) have seriously asserted that they believe I devote myself to mesmerism.

I have found myself often exerting a strong influence over people quite unintentionally and in a way which I cannot ascribe to ‘animal magnetism’ or to ‘strength of will,’ as this term is generally understood.

What I want to arrive at is: Is mesmerism or hypnotism a ‘natural gift’ to a few, or is it a quality possessed by all and which only requires developing? If the former, do the above-mentioned facts and others of a more startling nature tend to show that I possess this gift; or, if the latter, do they show that I possess this quality to an abnormal extent?

I may take this opportunity of remarking that I have, curiously enough, had many dreams (not nightmares) brought back to my memory by their being realised in every detail, and in one particular instance with most painful consequences to myself. Contrary to the saying, ‘Forewarned is forearmed,’ though I could see it developing in an extraordinary manner, I could in no way prevent the catastrophe; indeed, I had it forced upon me from the very beginning by a chain of most unexpected and unusual events. I cannot help thinking there must be some strong influence at work which I do not understand.

H. M.-S.

Mr Husk.

SIR,—The remarks of ‘An Old Correspondent’ regarding his séances with Mr. Husk, and his thorough belief in the genuineness of the phenomena of which he was the medium, prompts me to ask whether Spiritualists are satisfied to-day of the justice of the verdict given some years since against that medium. In my opinion that verdict was given without due consideration, and the evidence was supplied by very incompetent observers. I have had very many opportunities of testing Mr. Husk’s mediumship, and the conclusion I have formed is that he is a thoroughly genuine medium, who would not willingly impose on any one. I have tested his mediumship in my own house, under conditions that precluded the possibility of trickery of any kind, and I feel that I have too long delayed an appeal to Spiritualists to put Mr. Husk back in the honourable position which he held as a public medium, knowing as I do his simple and straightforward character.

I trust that many other Spiritualists may support this appeal for justice to one of the most deserving of our public mediums.

VIR.

‘A Perplexing Problem.’

SIR,—In answer to Mr. Clayton’s question in ‘LIGHT’ of January 19th, as to this ‘other self’ which reproved him, perhaps a quotation from that wonderful book of T. L. Harris (‘A Lyric of the Golden Age’), may help him to perceive and allow for that subtle trinity of ‘consciousnesses’—body, spirit, soul—which make up man. The lines occur on p. 32 of the first European edition; the thoughts immediately following voicing the deepest thinkings of the foremost thought of this, or indeed any, age :—

‘As thus he spake there came a sudden glow
Of inspiration; then it seemed to me
That I became a wondrous trinity
A threefold being; thought, and will, and feeling
Within me grew distinct; I woke to be
Triune, and slowly through my nature stealing,
There came a voice, this mighty truth revealing.’

T.T.O.T.T.

Dr. Allan Fisher.

SIR,—I recently read in ‘LIGHT’ the grateful testimony of one of Dr. Allan Fisher’s patients to the benefit which he received from the doctor’s treatment of his case. I can quite understand the feeling of gratitude expressed in the letter signed ‘F. A. R.’ Some time ago I was much concerned about my daughter’s state of health, and on the first opportunity submitted her case to Dr. Fisher’s treatment, and, am thankful to say, with very favourable results. I can also testify to much benefit received by myself from the doctor’s skill, and will gladly answer any inquiries in reference to same which may be addressed to me. I enclose my card.

AN ANGLICAN CLERGYMAN.

‘Tien’ on the Photographic Lens.

SIR,—In an answer given by ‘Tien’ on January 4th, at St. James’s Hall, it was stated that ‘Spirit photography implied that the lens of the camera was more sensitive to some rays of light than was the human eye.’

Now, although this may be true, it is nevertheless at variance with present scientific knowledge; less obstructive it may be, but inasmuch as sensitiveness implies impressibility, temporary or otherwise, such as is undoubtedly the case in the chemical decomposition of the sensitive film, yet in no known or presumed manner is either the lens or the optical portion of the human eye in any way affected by the passage through them of the rays of light, such rays in either case merely suffering a deviation in their course by their passage through their substance.

When, therefore, transcendental knowledge speaks contrary to, or above, that which is below it, is it not wise to take cognisance of the fact, and afford such explanation as is within the comprehension of human intelligence?

W. WEST.

Wireless Telegraphy.

SIR,—It has often been suggested by those who take part in the progressive movements in science, as well as psychology, that it might be possible at some future date to demonstrate scientifically, and at will, the identity of the etheric plane with what is now understood as the spiritual or astral plane; in other words, it is hinted that the real sphere of activity of such phenomena as wireless telepathy and X rays, will be found to be no other than the Spiritualists’ land of four dimensions. It follows, then, that after shedding our present bodies and entering the next phase of consciousness, we shall probably perceive in a tangible form the various etheric vibrations which constitute the active principle of these mysterious phenomena. It is probably too early in the day to make such a demonstration scientifically, but I should be glad to know if any of our friends, to whom the Marconi or Popoff apparatus may be available, have ever had the curiosity and opportunity to try to find out if the vibrations or waves produced by these instruments can manifest themselves on the other side. Such an experiment could of course only be carried out under carefully arranged conditions.

It goes without saying that whoever conducts an experiment of this sort, with even the smallest degree of success, may consider himself one of the spiritual pioneers of the new century. Such a beginning would have, to many of us at any rate, a greater significance than a communication from Mars. He would be the means of setting up an era of spirit, or rather earth-raps, on the other side, and a sort of inverse repetition of the Rochester knockings would perhaps take place, not without, we might hope, the same beneficial results.

29, Crewdson-road, S.W.

J. BINES.

Reincarnation and Karma.

SIR,—I was much interested in Mr. Herbert Burrows’ address at St. James’s Hall on January 18th.

But I should like to know how it is possible to square the doctrine of reincarnation and Karma as taught by Theosophists, with Socialism, as held by Mr. Burrows.

It seems to me that ‘caste’ is the inevitable outcome of this fundamental theosophic doctrine, and how a Socialist can justify it is a puzzle to me. Perhaps Mr. Herbert Burrows can enlighten me.

EMMA S. WINDSOR.

SOCIETY WORK.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last our platform was occupied by Mrs. H. Boddington, of Battersea, who addressed the meeting in her usual pleasing way, taking as a subject ‘The Rationale of Spiritualism.’ The audience justly appreciated the bright and helpful address. Vocal solos were admirably rendered by a lady friend. Next Sunday, at 7 p.m., Mr. John Kinsman will give an address. Will members please note that the Thursday circle is discontinued?—O. H.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—Mr. Alfred Peters gave some eminently successful clairvoyant descriptions in this hall on Sunday last, nearly all of which were admitted to be correct before the meeting closed. Next Sunday Mr. E. Whyte (president) will give an address. At Glendale Hall, St. Ann’s-road, South Tottenham, on Sunday last, the president answered questions from the audience on ‘Objections to Spiritualism,’ and judging by the questions put, great interest is being shown in this district by inquirers. Next Sunday an address and clairvoyance will be given by Mr. J. A. White.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.